THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Truth is vague and helpless until men believe it. Men are weak and frivolous till they believe in truth. To furnish truth to the believing heart, and to furnish believing hearts to truth, certainly there is no nobler office for a human life than that.—PHILLIPS BROOKS.

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CONCERNING AMERICAN ANTIQUITIES.

[WE present herewith two articles submitted by elders in this mission at about the same time, although neither knew that the other was writing. As a complete review, the one stopped too soon and the other began too late, but as an expression of the particular point in view, of each of the writers, they are entitled to place in these columns. In addition to these, we append a short article by a well-known Utah man who recently examined various antiquities of the new "Old World."—ED.]

NEW LIGHT UPON THE PROPHET'S DIVINITY.

Seventy-two years ago Joseph Smith received, in revelation, knowledge of a truth which at the time was taken by the scoffers and doubters of his divine mission as the rock upon which "Mormonism," sooner or later, would be dashed to pieces. For were he to be proved a false prophet in regard to one prophecy which he had uttered as a divine revelation, doubt and uncertainty, of necessity, would be thrown over his work as a whole.

This supposed untruth, which to the inordinate delight of the prophet's enemies, seemed to be the beginning of a cancerous growth of doubt which should finally eat its way into the very vitals of his claim to divine calling, had its inception in the revelation given in regard to Adam-ondi-Ahman and the plains of Olaha Shinehah, the land upon which Adam dwelt, the cradle of the human race, as being situated upon the American continent.

This astounding statement of the prophet's, according to the archæologists of the day, was a palpable absurdity. Scientific research and discovery in the countries of the Euphrates, Tigris and the Nile, the unearthing of buried cities of antiquity, the exhuming of well-preserved bodies of ancient dynasties, the finding of rolls of papyrus with their ancient writings—all led to the positive supposition that man first existed upon this earth in the countries of the East, or so-called "Old World." In view of such knowledge and its consequent deductions, with the results of years of labor of some of the keenest scientific researchers, backed by the wealth of nations which had fitted out party after party to explore these regions, this modern-day prophet, never having seen the lands of the East, nor having studied its archæological mysteries, boldly affirmed its civilization, its pomp and power, existed at a period when the new world of America was crumbling in ruins; that America was in actuality the old world. He stood alone against the world of geographers and historians—alone so far as the vindication of mortal intelligence was concerned, but upheld by the realization that the knowledge was God-given. He was cognizant of the fact that he proclaimed God's truths and, though the learned scoffed, the time would come in the wisdom of the Lord when these things which were "hid from the wise and the prudent," but "revealed unto babes," would be vindicated; and as time rolled on and the true history of past ages was unfurled, the wisdom and knowledge of man would vanish before the word of the Lord spoken by the mouth of His prophets.

Neither had he to wait long. Within a decade or two after his death the remnants of past ages of civilization, whose power and grandeur transcended that of the Babylonian or Egyptian countries, were unearthed in America. The eyes of men were opened to the fact that the new world could no longer be called such, but that secrets were buried under the mass of dank and foul vegetation and accumulation of past centuries, the unfolding of which would go a long way towards making plainer the terrestrial history of man.

During the past few years, work of exploration in Yucatan and surrounding countries of Central America, carried on by Dr. Augustus le Plongeon and his wife, the indomitable French explorers, has brought to light a mass of evidence which, from a scientific standpoint, tends to a verification of the Prophet's remarkable utterance of seventy odd years ago. In the *London Magazine* for April, Alice le Plongeon, the widow of the explorer, gives in a succinct article the results of a life's work and the expending of a fortune to unravel the mystery of the buried cities of Central America. To answer the question of whence came Egypt's ancestors, a question which has puzzled scholars for centuries, she takes her readers to the other side of the earth and lays before them incontrovertible facts of the antiquity of the buried civili-

zation of America. "In Yucatan perhaps we find the beginning of the vast conceptions which culminated in the magnificent pyramids and other wonders, and have rendered the name of Egypt famous throughout the whole world. It may be that in Central America these ideas originated; and it is an extraordinary reflection upon those who profess a wish to unravel the mysterious past that they ignore the immense possibilities which might reveal themselves to scholars who would give to research in Mexico one tithe of the energy now devoted to Assyria and Egypt." Exploration and discovery in America have brought to light the "remnants of a majestic civilization in its prime while Babylon, Assyria and Egypt were still inhabited by primitive and savage races."

America the old world! What a bitter-coated pill for a theological and scientific world to swallow, laying, as it does, its foundation upon man's knowledge! What a silencer to the scorn and contumely heaped upon the Prophet Joseph Smith for his supposed audacity in giving to man, over half a century before science dared dream of its possibility, a revelation on the subject. Unsupported by profane or ecclesiastical history, with the conclusions of the archæological world against him and no vestige of evidence to substantiate his statement, he relied upon the future to vindicate him before the world as a prophet of the Most High.

R. W. Young, Jr., Southport.

EVIDENCE IN SUPPORT OF THE BOOK OF MORMON.

The April number of *The London Magazine* contains an article by Alice le Plongeon, widow of the late Dr. le Plongeon, which proves by positive external evidence that there was some connection between the ancient Americans and the ancient Egyptians.

Accompanied by his wife, Dr. le Plongeon spent many years in exploring and unearthing ruins in Yucatan, America. He found the ruins of Yucatan similar to ruins found in Egypt. "He mastered the writings and hieroglyphics which had hitherto baffled every other scientist," and found an extraordinary resemblance between the letters used by the ancient inhabitants of the two countries. He found that the customs of the two peoples were similar, and that the mummy of the ancient American resembles the mummy of the ancient Egyptian.

We, the Latter-day Saints, believe that there was, indeed, some connection between the ancient inhabitants of America and the ancient Egyptians. The Book of Mormon explains fully the relation between these peoples: and the Book of Mormon is "a divinely inspired record of the ancient peoples who inhabited the American continent for centuries before and immediately after the time of Christ." It tells us that early inhabitants of America came from the Eastern hemisphere.

There were two great nations "who flourished in America as the descendants of small colonies brought thither from the eastern continent by Divine direction. Of these we may conveniently speak as the Nephites and the Jaredites."

The progenitors of the Nephite nation were led from Jerusalem by a Jewish prophet named Lehi about 600 B.C. They landed upon the American continent about 590 B.C., somewhere near the present city of Valparaiso, Chili. The personnel of the company consisted of Lehi, his wife Sarah, their sons, Laman, Lemuel, Sam and Nephi; a servant, Zoram, and Ishmael and his family. After the death of Lehi some accepted as their leader, Nephi, who had been appointed to prophetic office, and others accepted as their ruler Laman, the oldest son of Lehi. The choosing of two leaders caused a division, and after this the two factions were known as Nephites and Lamanites. "The Nephites advanced in the arts of civilization, built large cities, and established prosperous commonwealths; yet often fell into transgressions; and the Lord chastened them by permitting their foes to be victorious. They spread northward, occupying the northern part of South America; then crossing the Isthmus, they extended their domain over the southern, central and eastern portions of what is now the United States of America. The Lamanites, while increasing in numbers, fell under the curse of darkness: they became dark in skin and benighted in spirit, forgot the God of their fathers, lived a wild, nomadic life, and degenerated into the fallen state in which the American Indians—their lineal descendants—were found by those who re-discovered the western continent in latter times." Many battles were waged between the Nephites and the Lamanites, and the final struggle—which resulted in the entire destruction of the Nephites—was waged in the state of New York, in the vicinity of the hill Cumorah, about 400 A.D. Moroni was the last representative of the Nephites, and before his death, wrote concluding parts of the Book of Mormon and hid the record in the hill Cumorah. "It was this same Moroni who, as a resurrected being, gave the records into the hands of Joseph Smith in the present dispensation."

At the time of the confusion of tongues, the progenitors of the Jaredite nation left the Tower of Babel. After reaching the ocean they built eight vessels and set out upon the waters. They landed upon the western shore of North America at a place probably south of the Gulf of California and north of the Isthmus of Panama, where they became a flourishing nation. However, they gave way to internal dissensions, divided into factions and warred with one another until they were totally destroyed. The history of the Jaredite nation was written by Ether on twenty-four gold plates and hid away. These plates were found about 123 B.C., by an expedition sent out by king Limhi, one of the Nephite rulers. "The record engraved on these plates was subsequently abridged

by Moroni and the condensed account was attached by him to the Book of Mormon."

Joseph Smith, the translator of the Book of Mormon, was an inspired man and translated the book through the power of God. He was not a learned man or versed in linguistics as was Dr. le Plongeon. He received the ancient record from the angel Moroni.

We have proof that the ancient record was written in a language similar to the language used by the ancient Egyptians. While Joseph Smith was translating the Book of Mormon, his assistant, Martin Harris, obtained permission to take some of the transcripts to have them examined by learned men—"Professor Charles Anton, of Columbia College, who after careful examination, certified that the characters were in general of the ancient Egyptian order, and that the accompanying translations appeared to be correct." "A Dr. Mitchell, of New York, having examined the characters, gave concerning them a testimony in all important respects corresponding to that of Professor Anton."

Three witnesses testify that an angel came down from heaven and showed unto them the records from which the Book of Mormon was translated. All three of these witnesses were cut off the Church but not once did they deny that an angel of God had shown unto them the ancient records.

Eight witnesses bear testimony that the ancient records were shown unto them by the Prophet Joseph Smith. Some of these men left the Church but none of them ever denied their testimony. We have abundant evidence of the divine authenticity of the Book of Mormon, but more proof is coming forth every passing day. Every true Latter-day Saint has, burning within him, a strong testimony of the fact that the Book of Mormon is true and that Joseph Smith was the instrument in God's hands in translating it from the ancient records.

The ideas advanced by Dr. le Plongeon should make our testimony concerning the Prophet Joseph Smith, the Book of Mormon and "Mormonism" stronger. [Quotations regarding the Book of Mormon are from Talmage's "Articles of Faith."]

MARTIN W. ROYLANCE. Chorley.

INTERESTING MEXICAN RUINS.

Twenty-eight miles out of the city of Mexico, at a little place known now as San Juan, and which in some pre-historic time was occupied by a vast population and magnificent city, there stands a pyramid. It is built of stone, and displays remarkable architectural designs and is constructed with mathematical precision—a great pyramid covering more than a ten-acre square. It is about seven hundred feet at the base, rising to a height of about one hundred and seventy feet, with beautiful steps on the west side of it, all of which was covered with lava and debris. There it stood

undisturbed for centuries, with trees and shrubs growing on and about it, so that it could not have formerly been known from any other mound in the great valley of Mexico; but the government of Mexico has had for some time two hundred and fifty men excavating in this old pre-historic city, removing the lava that had come down from the adjoining mountains and covered the city. As a result of their labor they have uncovered the greater part of this beautiful pyramid. There are others near by but much smaller. You can also see the remains of a great fortress near by with walls and military designs, indicating the intelligence of the people. Surrounding and leading south from the great pyramid is a street five miles long. I did not examine it its entire distance, but around the pyramid there is a splendid cement pavement superior to anything we can find here, and it is in a very good state of preservation. Although all of the street has not been uncovered, you can see where the vegetation has failed to grow and by the depression and exposed parts of the pavement you can see where the street is, or was. On one side of the street, they have made excavations leading down large, beautiful cement steps leading into a basement, where we found a large room, the walls of which were splendidly cemented and in a fine state of preservation, and bearing paintings which not even the traditions of the Aztecs or the Toltecs know anything about. Men are still at work excavating. You can see there every evidence—yes, unmistakable evidence—of the existence of the people who were familiar with the Egyptian. A gentleman who was visiting these scenes with me, Mr. J. H. Price of Fort Worth, a magazine writer, not knowing my thought, for we were strangers, who happened to meet upon the spot, exclaimed a number of times, saying the people who built this city and lived here were familiar with the Egyptian. We found marks of the Egyptian on every hand, not only in the great pyramids but also in the characters on the ruins, and the style of the architecture.—J. H. Moyle.

REMARKS ON FAITH.

(*Concluded from page 326.*)

Reader, face these scriptures squarely, and you will find that the confession of Christ—your testimony of Him and of His work—is a work of faith in its mightiest development, working by word of mouth as such faith does, and is practically the beginning of *your* part in the grand operation which is to cast Satan down to hell, destroy death, and bring peace and glory to this earth and to the saints for a thousand years, and finally make these states or conditions eternal. In all this we see with all the assurance of scientific truth and the word of God how the first binding of the arch enemy of heaven and of our race is to be accomplished by the spoken word of faith, for in faith alone power resides, and it

works, as in *will*, by the communication in some efficient manner of impressions, and in other examples by commands or decrees clothed in words; and Christian faith is the testimony of Jesus Christ and His work. Brethren and sisters, let us ponder these truths in our hearts, treasure them in our minds, and when we attend our *testimony* meetings try to realize that the words there spoken by us through the power of the Holy Spirit, is the forging of links in the chain that is to bind Satan fast, and cast him down. Doubtless if some of us had a correct appreciation of the true value of such testimony, we would give it more freely, and strive by all lawful means to make it stronger.

Before closing on the subject of a confession of Christ, a few additional remarks are necessary. The principles of the Gospel are so intimately associated together that none of them can stand *alone*. Faith and works must be united. The blood of the Lamb, *and* the testimony of the saints are to cast the accuser of the brethren from his throne. Life in Christ and a resurrection to eternal glory can not be dissevered. Neither repentance nor baptism is alone of saving virtue, and without His people Christ can be no Savior. Indeed, the Redeemer and the redeemed are so much one in their union that our Lord says that whatsoever is done to the least of His disciples, He esteems as done to Himself, whether the act be good or evil. It is evident from these considerations that an acceptable confession of Christ can not be made without also acknowledging His people and His work. No one of these things can stand alone, or be crowded out of a place in a confession of Christ. Since the membership of the Church of Jesus Christ of Latter-day Saints, considered as a body, constitutes the Lord's true people, and the scriptures which they accept as sacred *are* His word, the confession of Christ, to be acceptable to God, must be broad enough to cover both the word and the work which He has revealed or established through His great latter-day prophet, Joseph Smith. In making a confession of this character no formal, verbal declaration on the part of the Church membership has been required. It is, we believe, generally considered by those in authority that the actions of a person in this respect are a more faithful index to the state of the heart than words can be, and the submission of a candidate to the ordinance of baptism, at the hands of an elder of this Church, is accepted as a satisfactory acknowledgment in the case.

These remarks have already been prolonged far beyond the original intention, but we ask the reader's indulgence while an additional matter is called to his attention. We wish to say something about the feelings which should possess our hearts when attempts are made to recover the sick by the prayer of faith and the laying on of hands, according to the ordinance which God has ordained for our use in such cases.

(*Continued on page 346.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 2, 1910.

THE EGYPTIAN HIEROGLYPHS IN YUCATAN.

"THE MYSTERY OF EGYPT" is the title of the leading article in *The London Magazine* for April. It has attracted much attention, but not nearly so much as it deserves. It is contributed by Alice le Plongeon, widow of Dr. Augustus le Plongeon, whose explorations in Central America, and the works he wrote describing his discoveries, are among the grand and valuable developments of the nineteenth century. His devoted wife shared with him the toils, vicissitudes, sufferings and discoveries attending the long and tedious, and often dangerous sojourn of many years among the Mayas and Quiches and other inhabitants of Central America and Mexico. Their researches in Yucatan were rewarded by the discovery of ancient edifices, statues, pyramids and numerous inscriptions, with sculptured figures of animals and men and deities, and hieroglyphic characters, all having a wonderful resemblance to Egyptian antiquities.

Dr. le Plongeon applied himself to a close study of the Maya language, and in the article to which we have referred, Madam le Plongeon gives, in parallel columns, the Ancient Maya alphabet compared with that of the Ancient Egyptian. The correspondence between them is astonishing, and the resemblance between the statues and other works of art of the two nations, is so striking that the investigating mind cannot help raising the query as to their connection, and the still further inquiry, whether the Mayas derived their ideas on these matters from the Egyptians, or the Egyptians from far remote ancestors of the Mayas.

To obtain even a superficial understanding of the subject we briefly touch upon, the investigator will have to read carefully the article in *The London Magazine*, and inspect closely the illustrations that accompany it, and to enter into the subject, he must read the works of Le Plongeon therein mentioned. But that there is a close correspondence or connection between the histories of Egypt and Yucatan, seems to be beyond reasonable dispute.

In this issue of the *Millennial Star*, we give place to some comments by two of our young missionaries, who each perceived this association, one of them reaching the conclusion that the Mayas

or their ancestors furnished the original ideas adopted by the Egyptians, and the other that the language and arts and civilization of the Mayas were derived from Egyptian sources. Neither of them, however, makes any dogmatic assertions, or reaches a positive conclusion. Both are believers in the remarkable record called The Book of Mormon, and consequently in the divine mission of the prophet Joseph Smith.

According to revelations received by that Seer of the latter-days, the race of Adam began on the Western Hemisphere. There dwelt father Adam and mother Eve, and their posterity down to the time of the flood. When the ark built by Noah "rested on Mount Ararat," it had floated over onto the Eastern Hemisphere. Whether colonies from the western continent had passed over upon the eastern, previous to the deluge, is not stated, but that there may have been such communication between those two portions of the globe is quite probable. In any event, knowledge of affairs in the western world obtained by the family of Noah, could as readily have been handed down from them, as derived from the real "cradle of the human race," as if from that part of the earth where they found themselves when coming forth from the ark, and be thus transmitted to their posterity. It was not until the scattering of mankind at the confusion of tongues in the building of Babel that a colony went over to the real ancient land, when Jared and his brother and their associates traveled thither as described in the book of Ether, which forms part of the record called the Book of Mormon. Whether they or their immediate progeny were the builders of those ancient monuments and pyramids and temples, the ruins of which have been discovered in modern times, or they were the work of a still more ancient civilization does not yet appear. But the relationship between them and Egyptian antiquities seems to be clearly established.

The later inhabitants of the American continent who went over from Jerusalem about six hundred years before Christ, commenced their inhabitance of the chosen land in Chili, and gradually moved northward to Central America, and after to farther northern parts of that hemisphere. The history which was written and handed down from father to son, and added upon through many generations, was subsequently abridged by the Prophet Mormon in hieroglyphics on metallic plates, and was finished by his son Moroni. Now their record was made in what was called "Reformed Egyptian" characters, as stated by Moroni in the Book of Mormon, page 570.

It has been a matter of speculation as to how these Hebrews became acquainted sufficiently with those Egyptian characters, as to be able to make their record in that manner. But it should be understood that during their travels northward, the Nephites dwelt in the region described by Le Plongeon, where those Maya inscriptions were upon the obelisks and statues and temples built

by more ancient peoples, and it is not at all improbable that they obtained their knowledge of these hieroglyphs, as Le Plongeon did many centuries later, from a study of those inscriptions. It is true that some knowledge of the art was had by Nephi and his ancestors among the tribes of Israel, probably derived from their forefathers who came out of the land of Egypt. But it is much more likely that the later understanding of the art of hieroglyphic writing was increased, if not obtained, in the manner which is here pointed out.

Be that as it may, it is clear that modern discoveries of relics of ancient American civilization corroborate the history given in the Book of Mormon, and as time rolls on, the revelations given to the Prophet Joseph Smith concerning the origin of races and in relation to the dealings of God with man in the remotest times, become more and more established as historical facts, giving evidence of his divine inspiration and confirming the faith of his devoted followers.

It is marvelous that modern scientific investigators, who are anxious to discover everything possible concerning ancient races, and particularly those who want to trace the origin of even Egyptian antiquities, ignore, if not reject, the Book of Mormon without inquiring into its claims to the attention of mankind. But even that is one more testimony to its divine origin, for as long ago as the time of Isaiah, it was predicted that in its coming forth, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." But it was also declared that "in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the holy one of Israel." These prophecies with others in relation to "the book that was sealed," have been literally fulfilled in the discovery, translation and publication of the Book of Mormon, and we are but upon the dawn of further discoveries which will add to the many evidences of the divinity of this marvelous work and a wonder, wrought by the Almighty for the opening of the greatest of all dispensations.

C. W. P.

REMARKS ON FAITH.

(*Continued from page 343.*)

In the first place, if serious accident or sickness befalls a friend or a member of our family, it is evident that if we wish faith to assist in his or her recovery, all excitement should be suppressed, for faith is calm and confident, and turmoil of mind is inconsistent with its exercise; nor should we let fear get the mastery of our hearts, for fear is destructive of faith. On the other hand, we should hope for the best—live, especially on such occasions, in the strongest hope which we can summon to our aid, and under these

conditions it is proper that an administration should be observed, and a reward is as sure to follow as the word of God is true. The patient may die. Certainly, yet for all this his blessing, his salvation is sure. James informs us that because of this faith in the word of God, if the afflicted one has committed sins, he shall be forgiven (James 5: 15), and other scriptures state that whether the sick brother or sister lives or dies under the prayer of faith and the administration of the servants of God, he lives or dies to the Lord, and so, living or dead, he is the Lord's. Moreover, if he is not appointed unto death, he shall live; and finally, if he dies, his death shall be sweet to him. There is not, we think, in all the Scriptures which God has given us, greater promises connected with the keeping of any one commandment than He clusters around this one relating to the healing of the sick among His people. When we thus hang our lives, as it were, upon His word, our actions fully comply with a supreme test of our faith in Him and in His word, and His blessings are showered upon us accordingly.

But, says one, how can a person know that he should have faith in any particular case, when, as occurs in many instances, God has appointed the afflicted one to a speedy death, and of course if faith respecting recovery is exercised under these circumstances, it must be done contrary to the will and purposes of the Almighty; and so cannot be realized. In reply it is observed that no one who has a weak faith in the efficacy of the means which God has ordained in His Church for the healing of the sick, bothers himself about any such considerations when the advisability of summoning a physician is pressing upon his attention, though "faith" in the efficacy of human remedies and often poisonous drugs must be exercised, and in numberless instances is held contrary to the will and purposes of the Almighty. Physicians are summoned though the issue of a case may be uncertain. They often accomplish much good, and in all cases where the especial providence of the Almighty is not vouchsafed their aid should be obtained if possible. Common sense dictates this course, and in religious matters of all kinds common sense will impel us to get the aid of our Lord whereever we can.

Let us make plain the position which a saint should occupy in this matter and the course he should pursue by a familiar illustration. Fire is an element which can be quenched with water. That is the abundant, natural means which God has placed in our hands to subdue it and keep it within proper or safe bounds; and in every instance if sufficient water can be poured upon it, its extinguishment is certain. No one doubts this truth, and hence as water is thrown upon it, we *expect* to see results follow—good ones, too, if we desire the fire quenched. We would be astonished if the natural effects were not manifested. Sometimes, however, fires get beyond our control, not because water will not subdue

them, but because sufficient water has not been thrown upon them to put them out. But though we know that one fire or a dozen of them, which we may even have witnessed, grew so furious that men could not control them by the use of water, and that consequently they did not cease their ravages until there was nothing within reach to burn. We do not lose our confidence in the efficacy of water as a fire extinguisher, and when the next fire breaks out we show our faith in the matter by turning on the water once more, and the greater and more dangerous the fire appears to be, the more insistent are we that more copious quantities of water shall be used. Now, what would we think of the mental condition of a man who would stand idly by when his own residence was in a blaze, and want to know what the outcome of the fire was going to be before he would make the least effort to save his property. When fires break out rational beings do not stop to inquire of any one whether or not God has consigned certain buildings or sections of a city to destruction; but they at once employ all the means at their command to save everything possible.

It is human nature to do this, whether exemplified in saint or sinner—the regenerated or the unregenerated man—and there is no command or precept which God Almighty has ever given to our race placing us under any obligation to proceed otherwise, and common sense can be exercised in religious matters just as well as when fires are claiming our attention.

Now, in regard to quenching the fires of disease, God has appointed a certain means to accomplish this end among his people and it would dishonor Him in an unspeakable manner, if His people should think that it was not about as efficient in its sphere to effect designed results, as water is in its place to subdue fire. It should not make any difference to us that we do not clearly see a scientific connection between the administration and the healing.

One logical basis for the cure is the word of God, and it is a distressing condition of affairs when the children of our Heavenly Father put any discount on His pledges. When, therefore, the servants of God are called to administer to the sick, an *expectation* of beneficial results should be entertained—an expectation which is as strong if possible as that experienced when we throw water on a fire we wish to extinguish; and though we do not realize in our own way all our hearts desire in some cases, it is pretty safe to say that when all the blessings promised in connection with the observance of this ordinance, let the issue as to life or death be what it may, are taken into the account, we realize fully all we deserve.

Finally, as to the point which is sometimes raised respecting faith and the impossibility of having its hopes realized since they may, and doubtless sometimes do, come in conflict with the will and purposes of God; all we wish to say further is that no one

should get squeamish about this question unless he has made up his mind that the proper thing for him to do is to act like a fool at the next fire where his assistance may be required.

Flagstaff, Arizona, THOMAS W. BROOKBANK.
April 4th, 1910.

FROM THE MISSION FIELD

Ipswich Branch Re-organized.—At the regular meeting of the Ipswich branch, held in the Old Museum Hall, Ipswich (Norwich conference), on Sunday, May 29th, 1910, the branch was re-organized. President John A. Horton, and five traveling elders were in attendance. Elder W. A. Newsome was sustained as presiding elder of the branch, with Elder J. W. Watts as clerk.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home May 28th, 1910, per s.s. *Laurentic*: From Great Britain—E. M. Perkins, Lorin A. Little, John Carter. From the Netherlands—S. R. Newton, S. E. Busath, E. J. Evans. From Scandinavia—H. C. Hansen, Hyrum W. Hansen, C. H. Johnsen. From Switzerland and Germany—Theodore J. Baer. With the company were forty-seven emigrants in charge of Elders E. M. Perkins, H. C. Hansen, and Theodore J. Baer.

Relief Society Organized.—A meeting was held in Central Hall, Gainsboro (Hull conference), on the 23rd of May, 1910, for the purpose of organizing a Relief Society. There were present President Thomas E. King and a good representation of the sisters of the branch. Elder J. M. Booth made a few remarks upon the purposes of the organization, and then presented the following names as officers: Sister Mary A. Northgraves, president; Sister Sarah E. Saunby, first counselor; Sister Maggie Dunston, second counselor; Sister Elizabeth H. Harrison, secretary; Sister Beatrice Garnett, treasurer.

The Work in Scandinavia.—President Andrew Jenson of the Scandinavian mission, writing to President Penrose under date of May 18th, says that he has just returned from visiting the various conferences and is quite satisfied with conditions. During the winter months the elders have confined their labors mostly to the cities, but through the summer they will extend their operations more to the peasantry who live scattered over a good deal of country. "During the past six months, seventy-one souls were added to the Church by baptism in the Copenhagen conference, twenty-eight in the Aarhus conference, thirty in the Aalborg conference, fifty-five in the Christiania conference, eleven in the Trondhjem conference, and twenty-three in the Bergen conference,

making a total of two hundred and eighteen baptisms in the whole mission. This result of our combined labors is very gratifying. So far we have reason to be well pleased with our success this year. The statistical reports as already compiled for the first quarter, show one hundred and seven baptisms in the mission during the months of January, February, and March. We have inaugurated a systematic method of tracting with "Rays of Living Light," which we intend to follow, until every city and village in the whole mission shall have been visited by the elders, in search of the honest of heart."

Good Meeting at Sea.—Elder J. M. Bernhisel, Jr., who sailed with the company which left Liverpool on the s.s. *Megantic*, May 14th, 1910, writes of a good meeting held on board ship Sunday the 15th. Regular services were held and, besides the members of the company, there were several visitors from among the other passengers. Just before the close of the services, a gentleman dressed in ministerial attire arose and asked to say a few words. Permission being granted, he said, "I know the Book of Mormon is true, that what the elders have said is true, and I am only sorry that I am not one of them on my way to Utah." He then explained that many years ago he was baptized, with others of his father's family, by a Mormon elder, but had since been drifting about the world trying to find something else more popular to satisfy his soul, but was not satisfied. "Some day," he said, "I expect to gather with the Mormon people in Utah." It may easily be imagined how welcome his words were to the saints on the boat. It gave them a testimony, too, that once the glorious truths of the everlasting gospel are impressed upon the heart, they cannot be effaced. The *Megantic* had an excellent trip, and those going up to Zion are happy.

Baptisms.—At a baptismal service held in the Gateshead Public Baths (Newcastle conference), Tuesday evening, May 24th, 1910, eight members were added to the Church. One was from Jarrow, four from Newcastle, and three from Gateshead. The ordinance of baptism was performed by Elders Stayner Richards and J. E. Beal.

Two candidates were admitted into the fold of Christ by baptism in the North Sea at Blyth (Newcastle conference), Tuesday, May 24th, 1910. The ceremony was performed by Elders Lorin R. Dunkley and Joseph S. Phelps.

Tuesday May 24th. 1910, a baptismal service was held at the Lynn Baths (Norwich conference), and two persons received the ordinance, Elder E. M. Perkins officiating.

One more convert was added to the Church by baptism at Dublin (Irish conference), on May 25th, 1910, the ordinance being performed by Elder Elijah Davis.

Four persons were baptised in the Livingstone Street Baths, Birkenhead (Liverpool conference), on Friday night, May 27th, 1910, Elders John T. Greene and Walter H. Ludlow officiating. One of the converts was from the Bootle branch and three from Liverpool.

A baptism was held at Nuneaton Public Baths, Sunday, May 29th, 1910. One candidate was added to the fold, Elder Lester C. Kearl officiating.

A baptismal service was held at Worksop (Sheffield conference), May 18th, 1910, when one more soul was added to the fold of Christ, Elder Laron Andrus officiating.

Successful Socials.—On Saturday evening, May 21st, 1910, we held a farewell social at 88 Clarendon Road Hall, Manchester branch (Manchester conference), in honor of Elder C. W. Gibbs. One hundred and ten people were present and listened to an excellent program. Light refreshments were served and all had a most enjoyable time. On behalf of the Manchester saints and friends President J. C. Larsen, Jr., presented Elder Gibbs with a nice carving set.

A successful "tea" and concert was given in St. Stephen's Chambers, Norwich (Norwich conference) Whit-Monday, May 18th, 1910, under the direction of the Sunday School. Fifty-four saints and friends partook of a sumptuous "tea," after which the Sunday School pupils and members of the Latter-day Saints' Amusement Club entertained a large audience with an appropriate program. The prominent features of the evening were the presentation of a Japanese fan drill by the gaily-dressed children; and a dialogue, "Is he Married?" by members of the club. The management was supported by a band of willing workers, for whose help they feel truly grateful.

On Friday evening, May 20th, 1910, we held a farewell social at 5 Buxton Road, Huddersfield (Leeds conference), in honor of Elder James H. Bradshaw, who was released on account of poor health. A good program was rendered and all the saints present enjoyed themselves. Elders F. C. Parker, James H. Bradshaw and William Hudson, addressed the saints and friends. Refreshments were served and all had a good social time. We wish Elder Bradshaw a safe, speedy journey home.

A very pleasant and successful social was held in the Borough Hall, Corporation Street, Bolton (Manchester conference), Saturday, May 28th, 1910, where a good number of saints and friends met to enjoy a program of songs and recitations. Having recently obtained a piano for the branch, the net proceeds were turned over to pay for the same. An enjoyable evening was thus spent, and all left with the best of feelings, wishing the Bolton branch Godspeed.

A very successful social was held at 40 Donegal Street Chambers, Belfast (Irish conference), in honor of Elder William D. Head, who

will soon leave for his home in Zion. A large number of elders, saints and friends were in attendance, and had an enjoyable time. An interesting program was rendered, and the elders presented Elder Head with a beautiful gold ring as a token of their esteem and best wishes for his safe return home.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XVIII.—EPISTLES TO THE THESSALONIANS.

Text: I. Thessalonians, II. Thessalonians.

I. GENERAL ITEMS.

1. Location of Thessalonica. (See maps in Bible Helps.) (a) Previous worship. (b) Subsequent state of mind. (Thes. 1.)
2. Purpose of Paul's Epistles. (To encourage.) (a) Affirms his boldness in preaching the Word, despite the affliction suffered. (b) Was not burdensome to those to whom he preached. (c) Paul and his companions take great joy in the fact that the Thessalonians had received their message.

II. ADMONITION.

1. Abstain from various evils.
2. Cultivate brotherly love.
3. Cultivate faith. (a) Teaches the resurrection. (I. Thes. 4.) (b) Prepare for the coming of the Savior. (I. Thes. 5th chap.; II. Thes. 1st chap.) (c) Esteem those that are placed over you. (d) Items on repentance.

III. ENCOURAGEMENT.

1. Offers consolation to the troubled saints. (II. Thes. 1.)
2. Depicts evils that must come before the second Advent. (a) "The mystery of iniquity doth already work." (2nd Chap. II. Thes.) (b) The apostasy predicted.
3. Cautions the saints to follow the example set by the apostle and his companions.

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